

INTRODUCTION

SCOPE OF THE BULLETIN

This bulletin presents selected statistics for the United States of the results of the Census of Religious Bodies for the year 1936, by denominations, and by geographic divisions, States, and principal cities. As its name implies, this is a census of the religious organizations in the United States rather than of individuals classified according to their religious affiliation.

The census of 1936 was conducted under the supervision of Dr. T. F. Murphy, Chief Statistician for Religious Statistics.

This investigation is made once every 10 years in accordance with the provisions of the Permanent Census Act approved March 6, 1902, as amended by the act of June 7, 1906, and as further amended by the Fourteenth Census Act, approved March 3, 1919. The present report represents the fourth complete report on this subject, the three earlier ones covering the years 1926, 1916, and 1906.

The statistics given here for the last census relate to the year 1936, or to the church record year most nearly conforming to the end of that year. They were obtained from persons connected with the local church organizations, and include, besides the number of live churches with their membership, number, value and debt on church edifices, expenditures, and Sunday schools conducted by the local churches.

There is considerable diversity among the various denominations as to what constitutes a church member; each denomination was, therefore, requested to furnish a definition based upon its own constitution and practice and this statement is given in bulletins for each separate denomination as a preliminary to the statistics. In addition, since the membership 13 years of age and over usually affords a better basis for comparison between denominations, the age classification used in 1916 and 1926—"under 13 years of age" and "13 years of age and over"—was again adopted.

In 1916, 30,553,574 members, or 72.9 percent of the total, were reported in these two age classifications; in 1926, 45,269,045 members, or 82.9 percent; in 1936, 44,591,451 members, or 79.9 percent, were so reported, and no attempt was made to estimate the distribution of the members not reported by age on the schedules.

At this census, as in 1926, urban and rural churches were separately tabulated from information on the schedules. Urban churches are those located in urban areas; these areas, as defined by the Census Bureau in censuses prior to 1930, included all cities and other incorporated places having 2,500 inhabitants or more. For use in connection with the 1930 census the definition has been slightly modified and extended so as to include townships and other political subdivisions (not incorporated as municipalities, nor containing any areas so incorporated) which had a total population of 10,000 or more, and a population density of 1,000 or more per square mile. Rural churches are those located outside of the above areas. Thus to a very limited extent the urban and rural areas, as reported for 1936, differ somewhat from these areas as reported in the preceding censuses.

No attempt was made to enumerate the various organizations with inter-denominational activities which supplement the work of the churches, such as the

Young Men's Christian Association, the Young Women's Christian Association, the Women's Christian Temperance Union, the American Bible Society, the American Tract Society, and many others.

There are certain movements and cults which claim a number of adherents, but are not so organized as to make their presentation as religious bodies advisable. Because of the nature of these movements and because they do not have a distinctive membership, the Bureau did not consider it feasible to attempt to obtain any definite statistics. Among the largest of these may be mentioned the following: Jehovah's Witnesses, The Humanist Movement, The "I Am Foundation," Father Divine Peace Movement, Church of God (Michaux Movement), United House of Prayer, Church on the Rock of Apostolic Faith (Bishop Grace Movement), Moorish Science Temple, War Is Din League, and many others.

The investigation for 1936 is confined to continental United States, and does not include statistics of organizations located in outlying possessions or in foreign lands. Information relative to foreign missionary work was furnished, however, by those bodies which engage in it. This information is included in bulletins which were printed for the various denominations.

SCHEDULE FOR LOCAL CHURCH ORGANIZATIONS

In preparing the form of the schedules used in this census, conferences were held with representatives of a number of religious organizations, statistical agencies, and others. A sheet schedule, as used in 1926, was decided upon and the form of schedule shown on pages 5 and 6 was adopted.

The statistics cover the number of churches reporting that they had Sunday schools, together with the total number of officers, teachers, and scholars. There were some minor changes in 1936. The question regarding debt on parsonages was omitted; questions on the value of church edifices constructed prior to 1936 and constructed, wholly or in part, in 1936, were added; and expenditures were classified under 10 heads as follows:

- For pastor's salary.
- For all other salaries.
- For repairs and improvements.
- For payments on church debt, excluding interest.
- For all local relief and charity, Red Cross, etc.
- For all other current expenses, including interest.
- For home missions.
- For foreign missions.
- Amount sent to general headquarters for distribution by them.
- For all other purposes.

METHODS OF COLLECTING DATA

The method by which statistics were obtained was similar, in general, to that of the three preceding censuses. As the census period neared, the Bureau of the Census established a contact with persons of authority in each separate denomination, in many cases the same person who had assisted at previous censuses.

Lists of church organizations obtained from ministers, yearbooks, or other denominational publications, were checked against the lists for 1926, and supplemented by correspondence with officials of the denominations. Every effort was made to obtain the name of the pastor or the clerk of each individual church; and a schedule with instructions on the back as to the method of filling was mailed to this person with a return envelope which required no payment of postage. If, after a reasonable interval, no reply was received, a reminder was sent, followed in some cases by a second or third reminder, enclosing an additional schedule. When, through faulty address or for some other reason, a schedule was returned unclaimed, an effort was made to obtain a correct address and another schedule

was mailed. When all these methods failed of bringing complete information, appeal was made to the denominational officers, or to local postmasters, or special agents of the Bureau in the field were instructed to visit the church in person.

In the case of some loosely organized denominations, or those averse to publishing the statistics of their organizations, it was necessary to appoint special agents; these were generally persons holding official positions in these bodies, or otherwise specially fitted by reason of personal familiarity with conditions.

The statements of history, doctrine, organization, and work published in 1926 in connection with the statistics for each denomination were submitted to someone in the respective denomination who was competent to pass upon them, for correction or such additional statement as was needed to indicate the development during the decade. The statements for denominations reported for the first time at the 1936 census were furnished by prominent persons in the denomination. These were reviewed in the office and supplemented, when necessary, by further correspondence and investigation.

CONDUCT OF THE WORK

As the foundation for the collection of schedules, there was prepared a card catalog of churches, based originally upon a similar catalog of the 1926 census; more than 600,000 schedules were printed, also several hundred thousand special notices and letters for different denominations, forms for reminders and circular letters, with envelopes, outgoing and return.

Schedules when received were checked to the card catalog, and then examined as to the fullness or consistency of the report, and where necessary, correspondence was had with those making incomplete or inconsistent reports, due, often, in the latter case, to a misunderstanding of the inquiry. Schedules for each denomination were classed as urban or rural and by geographical area (States, counties, and cities). The information on each individual church schedule was transferred to a punch card, which was used for a mechanical tabulation.

The Jewish congregations were enumerated at this census under the direct supervision of a special agent, who was selected and financially assisted by the American Jewish Committee. His work involved the preparation of four forms of schedules in both Yiddish and English, designed to locate isolated congregations of which there was no available record.

The same difficulties were present and prevented a rapid and complete collection of the data as had operated at previous censuses—difficulties inherent in any collection of statistics by correspondence. The survey received only half-hearted support from a few denominations and to that extent the data for them is incomplete.

A bulletin was prepared for each denomination or "family group" in which its statistics for 1936 were presented in considerable detail, followed by a statement of the history, doctrine, organization, and work. This separate printing, which had never been attempted prior to 1926, proved an exceedingly valuable method of distribution. In the case of certain denominational families, such as the Methodist bodies and Presbyterian bodies, publication was deferred until each of the constituent denominations was completed and a bulletin covering the whole group was then prepared.

CLASSIFICATION OF RELIGIOUS BODIES

No radical departure was made from the method of classification used in the 1926 report, for various reasons. The grouping by denominational families, so far as possible, is convenient for reference and for comparative purposes; a strictly alphabetical arrangement would make such a grouping impracticable. Changes

in these bodies are constantly taking place, and since 1926 these changes have been largely in the nature of mergers of bodies of similar doctrinal standards, frequently within a family group.

The total number of denominations listed in this report is 256, and statistics are presented for each of these denominations. Of the 256 denominations, 183 are grouped in 24 families, and 73 are listed as separate denominations.

There are 57 denominations shown in 1936 that were not reported in 1926, and 14 have either merged with other bodies or, so far as information could be obtained, have passed out of existence. This results in a net addition of 43 denominations to the list.

Federated churches continued to increase during the decade. There were comparatively few of these 20 years ago, and they were included in the group of independent churches; but in 1926 and 1936 they were reported as a separate group. Those churches listed in the church yearbooks or shown on the schedules as having more than one denominational connection were made the subject of special correspondence, which resulted in the collection of some very interesting statistics, showing a great variety of denominational combinations. This development has come partly from an effort on the part of weak churches to combine for more effective work without losing their essential doctrinal standards, and in some cases, for economic reasons, the movement received an external impetus from the central denominational headquarters.

The changes in denominations that have occurred since the 1926 census are shown in the statement on pp. 7 to 9. Most of the changes in denominations have occurred within certain family groups, only two mergers of previously unrelated bodies having been reported.

INTRODUCTION

5

DEPARTMENT OF COMMERCE
BUREAU OF THE CENSUS
WASHINGTON

United States Census of Religious Bodies: 1936

FILL OUT A SEPARATE SCHEDULE FOR EACH CHURCH

SEE INSTRUCTIONS ON THE BACK OF THIS SHEET

YOUR CENSUS REPORTS ARE CONFIDENTIAL.—Acts of Congress make it unlawful to disclose any facts, including names or identity, from your census reports. These laws are strictly enforced. Only sworn census employees can see your statements. Data collected are used solely for preparing statistical information. Your Census Reports Cannot be Used for Purposes of Taxation, Regulation, or Investigation.

- (a) Religious body or society
- (b) Division (association, conference, diocese, presbytery, synod, etc.)
- (c) Local name of church (or society) Street address
- (d) City, town, village, or township, etc. (e) County (f) State

MEMBERSHIP

(See instructions, para. 1 to 7)

Report number of members according to definition of member in your church

Number of members, by sex:

1. Male.....
2. Female.....
3. Total number of members.....
- Number of members, by age:
4. Under 13 years of age.....
5. 13 years of age and over.....
6. Total number of members.....

NOTE.—The total given under question 6 should be the same as the total of males and females given under question 3.

7. Average attendance per Sunday.....

CHURCH BUILDINGS

(See instructions, para. 8 to 12)

8. Number of church edifices.....
9. Value of church edifices constructed prior to 1936.....
10. Value of church edifices constructed, wholly or in part, in 1936.....
11. Debt on church property reported under inquiries 9 and 10.....
12. Does church own pastor's residence..... (Yes or no)
13. Value of pastor's residence (if owned by church).....

EXPENDITURES DURING YEAR

(See instructions, para. 14 to 24)

14. For pastor's salary.....
15. For all other salaries.....
16. For repairs and improvements.....
17. For payments on church debt, excluding interest.....
18. For all local relief and charity, Red Cross, etc.....
19. For all other current expenses, including interest.....
20. For home missions.....
21. For foreign missions.....
22. Amount sent to general headquarters for distribution by them.....
23. For all other purposes.....
24. Total expenditures during year.....

CHURCH SCHOOLS

(See instructions, para. 25 to 33)

Report here only schools conducted by this church

Sunday schools:

25. Number of officers.....
26. Number of teachers.....
27. Number of pupils.....
- Summer vacation Bible schools:
28. Number of officers.....
29. Number of teachers.....
30. Number of pupils.....
- Weekday religious schools:
31. Number of officers.....
32. Number of teachers.....
33. Number of pupils.....

Parochial schools (general educational work):

34. Number of administrative officers.....
35. Number of teachers:
- (a) Elementary (grades 1 to 8).....
- (b) Secondary.....
36. Number of pupils:
- (a) Elementary (grades 1 to 8).....
- (b) Secondary.....
37. Number of buildings.....
38. Value of buildings.....

PASTOR OR LEADER

(See instructions, para. 39 to 43)

39. Name of pastor.....
40. Number of ordained ministers, if any, employed as assistant pastors.....
41. Number of other churches now served by the pastor or his assistants.....
42. Name and locations of the churches:
- (A separate report should be furnished for each church)
43. Number of unordained full-time religious workers.....

REMARKS:

Period covered by this report:

From....., 193...
to....., 193...

(Signature of person
furnishing information)

(Official title)

P. O. address

* Column for Census Office Use Only.

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INSTRUCTIONS FOR COMPLETION OF SCHEDULE

Fill out a separate schedule for each church. Additional schedules will be sent to you upon request.

Please answer each question to the best of your ability, sign your name, stating your official title (or your connection with the church or organization) and your post-office address in the spaces provided at the bottom of the form. The schedule should be returned promptly in the accompanying official envelope which requires no postage.

Date of census.—This census relates to the year 1936. If your church records are for the calendar year, the financial information and membership should be reported as of December 31, 1936. If your church year is not the same as the calendar year, indicate that fact, in which case the information should be reported for your church year, beginning not later than March 1, 1936. For example, where the church year begins March 1, the financial information should be reported for the church year beginning on that date, and membership should be reported as of the last day of your church year, February 28, 1937. Indicate the period for which the report is furnished in the space provided in the lower left-hand corner on the face of the schedule.

Definition of church.—The term "church" as used by the Census Bureau represents any organization for religious worship which has a separate membership, whether it is called a church, congregation, meeting, society, mission, station, or chapel, etc. This report should also include all organizations of an ethical character which people regularly attend instead of a church.

MEMBERSHIP

The figures for number of members should include all persons who are members of your church according to the definition of members in your church or organization. In some religious bodies, the term "member" is limited to communicants; in the Eastern Orthodox Churches, the Roman Catholic Church, the Lutheran Church, the Protestant Episcopal Church, and some others, it includes all baptized persons; and in still other bodies it covers all enrolled persons.

1, 2, 3.—Give in this section the total number of members in this church or organization only. Enter under Question 1 the number of males, under Question 2 the number of females, and under Question 3 the sum of these two, which will represent the total number of members in your church or organization.

4.—Under Question 4 enter the number of members of this church who are under 13 years of age. Do not report Sunday-school scholars here, unless they are also members of the church.

5.—Under Question 5 report the number of members 18 years of age and over.

6.—Under Question 6 give the total number of members (the sum of the figures reported in answer to Questions 4 and 5). Please make a careful estimate of the number of members in each age group if actual figures are not available.

7.—Under Question 7 report the average attendance at church per Sunday. This can be arrived at by making a count, as nearly as possible, of the number of persons present each Sunday for several Sundays.

CHURCH BUILDINGS

8.—A church "edifice" is a building used mainly for religious services. If services are held in a hall, school house, or private house, indicate that fact in reply to Question 8. Such a building is not a church edifice, and its value should not be reported under Question 9.

9.—Report under Question 9 the value of the church edifice, together with the land on which it stands and all furniture, organs, bells, and furnishings owned by the church and actually used in connection with church services. Do not include here either the value of buildings hired for church use or of buildings owned by the church but not used for religious services. Where parts of the church building are used for social or organization work in connection with the church, the whole value of the building and its equipment should be included, as it is practically impossible to make any separation in such a case. The value of buildings used for school purposes should be reported under Question 35.

10.—The total amount of money expended for the construction of new church buildings should be reported under Question 10. Do not include any of this amount in the value of church edifices as reported under Question 9. The value given for the church edifice should be the current market value as nearly as this can be ascertained.

11.—Give the total debt upon the church edifices reported under Question 9 and those reported under construction under Question 10.

12.—The value of the pastor's residence, if owned by the church, should be reported under Question 13. If actual figures are not available a carefully prepared estimate will be accepted.

EXPENDITURES

In this section, report the amounts expended by this church only during the last calendar or church year. Please indicate the period covered by this report in the space provided for the purpose in the lower left-hand corner of the schedule.

14.—In answer to Question 14, give the annual salary of the pastor. If the pastor's salary consists of voluntary contributions or is made up partly of such contributions, estimate the value of these contributions and include them in item 14.

15.—Under Question 15 report the total amount paid for all other salaries, including assistant pastors, clerks, the choir, janitor, and all other salaried employees.

Authority for collection of information.—The information to be used as a basis of religious statistics is collected by the Census Bureau under authority of Acts of Congress approved June 7, 1906, and June 18, 1926. These Acts make it the duty of every person in charge of any religious body to answer all questions on the printed schedule, applicable to the religious body, church, or organization; and upon refusal or neglect to comply, such person is subject to a fine not exceeding \$500 or to imprisonment not exceeding 60 days, or both; and if any such person willfully gives false answers, he is subject to a fine not exceeding \$10,000 or to imprisonment not exceeding one year, or both.

B-5070

16.—Question 16 should include all expenditures during the year for the repair and improvement of the church edifices and pastor's residence.

17.—The total of all payments made on church debt, not including interest, should be given in answer to Question 17.

18.—Under Question 18 report the amount collected and distributed by this church for local relief, charity and all other benevolent purposes. This amount should represent the distribution made by this church. In some religious bodies, contributions are given specifically for distribution by the individual church and it is this amount which should be reported in answer to this question.

19.—Under Question 19 report all other running expenses of this church, including interest on the church debt, which are necessary to carry on the work of the church during the year. These items will include rent, fuel, light, expenses of the Sunday school, and all other maintenance costs.

20, 21.—Under Questions 20 and 21 report the amount given by this church for home (or domestic) and foreign missions. In some religious bodies, an annual assessment, based on the membership or income of the church, is made for these purposes and the total amount is sent to headquarters to be distributed. If this is the case and the figures cannot be separated, please answer "None" for Questions 20 and 21 and report in 22 the total amount contributed for these purposes.

22.—If a lump sum is sent to general headquarters for all benevolent purposes, it should be reported under Question 22.

23.—Question 23 should include all other expenses not reported under Questions 14 to 22, inclusive, and together with these items should represent the total expenditures made by this church during the fiscal year.

24.—Total expenditures will appear in answer to Question 24.

CHURCH SCHOOLS

Report in this section only schools which are conducted by this church. If an individual serves as an officer and teacher in any of the types of school mentioned in this inquiry, he should be reported under that question which requires the greater part of his time; for example, if a person devotes the major portion of his time to teaching and incidentally serves in a supervisory capacity, he should be reported as a teacher and not as an official, except in the case of the Sunday-school superintendent who should always be reported as an officer. If the church has no Sunday school, summer vacation Bible school, or other type of school named in this inquiry write "None."

27, 30, 33, 36.—Questions 27, 30, 33, and 36 should represent the number of enrolled pupils who attend these schools. If the church conducts a summer vacation Bible school, or a week-day religious school, report only the members of this church who are in attendance.

37, 38.—Under Questions 37 and 38 should be reported the number of buildings used for school purposes, together with their value. Value of school buildings owned by this church should be reported under Question 38 and not under Questions 9 or 10.

PASTOR OR LEADER

39.—In most cases these questions will be self-explanatory. If your organization is one of those which does not use the term "pastor," give under Question 39 the name of the person in charge of the local church or organization, and consider him in place of the pastor in answering the other questions in this section.

43.—In many churches there are a number of lay workers who are employed by the church to carry on its numerous activities. They may be engaged in welfare work, missions, or other duties and their total number should be reported under Question 43.

REMARKS

Under remarks furnish any additional information which you believe will enable the Bureau to more fully understand your report.

NOTES REGARDING CHANGES IN DENOMINATIONS

- Church of God (Oregon, Ill.).*—Returned as Churches of God in Christ Jesus in 1926.
- Churches of God (Adventist), Unattached Congregations.*—Subsequent to 1906 included either in Independent Churches or merged with other Adventist bodies.
- Primitive Advent Christian Church.*—Recent development from the Advent Christian Church.
- Evangelical Adventists.*—Subsequent to 1906 included either in Independent Churches or merged with other Adventist bodies.
- Amana Church Society.*—Returned as Amana Society in 1926.
- American Ethical Union.*—Returned as Society for Ethical Culture in 1916 and 1906.
- American Rescue Workers.*—Name changed from American Salvation Army in 1913.
- Assyrian Jacobite Apostolic Church.*—Returned as Jacobite Church (Assyrian) in 1916.
- Northern Baptist Convention.*—Free Baptists united with this body since 1916. The colored Baptist churches formerly reported with this denomination are included with Negro Baptists in 1926 and 1936.
- Southern Baptist Convention.*—American Baptist Association withdrew from this body since 1916.
- Negro Baptists.*—Returned as National Baptist Convention in 1916 and 1906.
- American Baptist Association.*—Separated from Southern Baptist Convention since 1916.
- Colored Primitive Baptists.*—Returned as Colored Primitive Baptists in America in 1906.
- Free Baptists.*—United with the Northern Baptist Convention since 1916.
- Seventh Day Baptists (German, 1728).*—Returned as German Seventh Day Baptists in 1916 and 1906, and presented with the German Baptist Brethren (Dunkers) prior to 1936.
- United American Free Will Baptist Church (Colored).*—Returned as Colored Free Will Baptists in 1916.
- Church of the Brethren (Conservative Dunkers).*—Returned as German Baptist Brethren (Conservative) in 1906.
- Old German Baptist Brethren (Old Order Dunkers).*—Returned as Old German Baptist Brethren in 1926 and as Old Order German Baptist Brethren in 1916 and 1906.
- Brethren, Plymouth, V.*—Separated from Plymouth Brethren III in 1914.
- Brethren, Plymouth, VI.*—Separated from Plymouth Brethren IV in 1906.
- Brethren, Plymouth, VII.*—Separated from Plymouth Brethren I since 1926.
- Brethren, Plymouth, VIII.*—Separated from Plymouth Brethren I since 1926.
- Church of Armenia in America.*—Returned as Armenian Church in 1916 and 1906.
- Church of God.*—Returned as Churches of God, General Assembly, in 1916.
- Church of the Nazarene.*—Returned as Pentecostal Church of the Nazarene in 1916 and 1906.
- Church of the Living God, Christian Workers for Fellowship.*—Name changed from Christian Workers for Friendship in 1915. Church of Christ in God united with this denomination between 1906 and 1916.
- Church of the Living God, "The Pillar and Ground of Truth."*—Church of the Living God and Church of the Living God, General Assembly (returned as the Apostolic Church in 1906), reorganized as one body in 1926.
- Congregational and Christian Churches.*—Represents the merger of the Congregational Churches with the Christian Church (General Convention of the Christian Church), since 1926.
- Syrian Antiochian Orthodox Church.*—Returned as Syrian Orthodox Church in 1926.

- Evangelical and Reformed Church.*—Represents the merger of Evangelical Synod of North America (returned in 1916 and 1906 as German Evangelical Synod of North America) with Reformed Church in the United States, since 1926.
- Evangelical Church.*—United Evangelical Church withdrew from the Evangelical Association in 1894; the two bodies reunited under the name Evangelical Church, with the exception of a few churches which retained the original name, but later changed to Evangelical Congregational Church.
- Evangelical Protestant Church of North America.*—German Evangelical Protestant Ministers' Association and German Evangelical Protestant Ministers' Conference united in 1911 to form the Evangelical Protestant Church of North America. This body united with the Congregational Churches in 1925, which has since merged with the Christian Church (General Convention of the Christian Church).
- Apostolic Faith Mission.*—Returned as Apostolic Faith Movement in 1916.
- Missionary Bands of the World.*—Name changed from Pentecost Bands of the World in 1925.
- Federated Churches.*—Included with Independent Churches prior to 1926.
- Society of Friends (Hicksite).*—Returned in 1926 as Religious Society of Friends (Hicksite).
- Independent Churches.*—Formerly included the Federated Churches.
- Independent Negro Churches.*—Formerly reported with Independent Churches.
- American Lutheran Conference.*—Represents the federation of five separate bodies: American Lutheran Church, Evangelical Lutheran Augustana Synod of North America, Norwegian Lutheran Church of America, Lutheran Free Church, and United Danish Evangelical Lutheran Church in America.
- American Lutheran Church.*—Includes the Evangelical Lutheran Joint Synod of Ohio and Other States, Evangelical Lutheran Synod of Iowa and Other States, and Lutheran Synod of Buffalo.
- Evangelical Lutheran Augustana Synod of North America.*—Formerly a part of the General Council; withdrew in 1918.
- Norwegian Lutheran Church of America.*—Formed by the merger in 1917 of the Hauge's Synod, Norwegian Synod, and United Norwegian Church; from this group a number withdrew and were admitted to the Synodical Conference in 1920.
- Evangelical Lutheran Synodical Conference of North America.*—This body represents the federation of four separate synods: The Missouri Synod, Joint Wisconsin Synod, Slovak Synod, and Norwegian Synod.
- Evangelical Lutheran Synod of Michigan and Other States.*—Reunited in 1906 with the District Synod of Michigan, under the Synod of Wisconsin and Other States.
- Norwegian Synod of the American Evangelical Lutheran Church.*—Formerly part of the Synod for the Norwegian Evangelical Lutheran Church of America; withdrew in 1917 and was admitted to the Synodical Conference in 1920.
- Negro Mission of the Synodical Conference.*—Represents the combined Negro missionary work in the Evangelical Lutheran Synodical Conference of North America; reported separately but not considered as an individual denomination.
- United Lutheran Church in America.*—Formed by the merger in 1918 of the General Synod, the General Council (exclusive of the Augustana Synod), and the United Synod in the South.
- Immanuel Synod of the Evangelical Lutheran Church in North America.*—Organization disbanded since 1916.
- German Evangelical Lutheran Synod of Texas.*—United with different Lutheran Synods, the majority joining in 1895 the Evangelical Lutheran Synod of Iowa and Other States.
- The Protestant Conference (Lutheran).*—Separated from the Evangelical Lutheran Joint Synod of Wisconsin and Other States.
- Amish Mennonite Church.*—United with the Mennonite Church between 1906 and 1916.

- Central Conference of Mennonites.*—Name changed from Central Illinois Conference of Mennonites between 1906 and 1916.
- Conference of the Defenseless Mennonites of North America.*—Returned as Defenseless Mennonites in 1926.
- Evangelical Mennonite Brethren Conference.*—Returned in 1926 as Conference of the Defenseless Mennonites of North America, and formerly called Defenseless Mennonite Brethren in Christ of North America.
- Hutterian Brethren, Mennonites.*—Returned as Bruederhof Mennonite Church in 1906.
- Krimmer Mennonite Brueder-Gemeinde.*—Returned as Krimmer Brueder-Gemeinde in 1926.
- Mennonite Brethren Church of North America.*—Name changed from Schellenberger Brueder-Gemeinde between 1906 and 1916.
- Old Order Amish Mennonite Church.*—Returned as Old Amish Mennonite Church in 1906.
- Old Order Mennonite Church (Wisler).*—Returned as Old (Wisler) Mennonite Church in 1906.
- Holiness Methodist Church.*—Returned as the Lumber River Mission in 1916.
- Bohemian and Moravian Brethren Churches.*—Returned as Independent Bohemian and Moravian Brethren Churches in 1916.
- Moravian Church in America.*—Returned as the Moravian Church (Unitas Fratrum) in 1916 and 1906.
- Old Catholic Churches in America.*—A reorganization since the census of 1916 makes it impossible to identify these churches with any of the bodies formerly presented under the head of Old Catholic Churches in America.
- Pilgrim Holiness Church.*—Returned as International Apostolic Holiness Church (or Union) in 1916 and 1906.
- Polish National Catholic Church of America.*—Returned as the Polish National Church of America in 1906.
- The General Synod of the Associate Reformed Presbyterian Church.*—Returned in 1926 as Associate Reformed Presbyterian Church, and formerly called Associate Reformed Synod of the South.
- The Synod of the Associate Presbyterian Church of North America.*—Returned as Associate Synod of North America (Associate Presbyterian Church) in 1926.
- Reformed Presbyterian Church in the United States and Canada.*—United with the Reformed Presbyterian Church in North America, General Synod, between 1906 and 1916.
- The Orthodox Presbyterian Church.*—Withdrew from the Presbyterian Church in the United States of America.
- Welsh Calvinistic Methodist Church.*—United with the Presbyterian Church in the United States of America.
- Hungarian Reformed Church in America.*—Transferred in 1924 to the jurisdiction of the Reformed Church in the United States, with the exception of a few churches which withdrew and organized the Free Magyar Reformed Church in America.
- Scandinavian Evangelical bodies.*—Returned as Swedish Evangelical bodies in 1906.
- The Evangelical Free Church of America.*—Returned in 1926 as the Swedish Evangelical Free Church of the United States of America, originally organized as the Swedish Evangelical Free Mission.
- Evangelical Mission Covenant Church of America.*—Returned in 1926 as the Swedish Evangelical Mission Covenant of America.
- National Spiritualist Association.*—Progressive Spiritual Church separated from this body in 1907.
- Temple Society in America.*—Returned as Temple Society in the United States (Friends of the Temple) in 1916 and 1906; unreported in 1936.
- Theosophical Societies.*—Because of the nature of these organizations, a decision was reached whereby the Theosophical Societies would no longer be classified as religious denominations, or be enumerated in the Religious Census.